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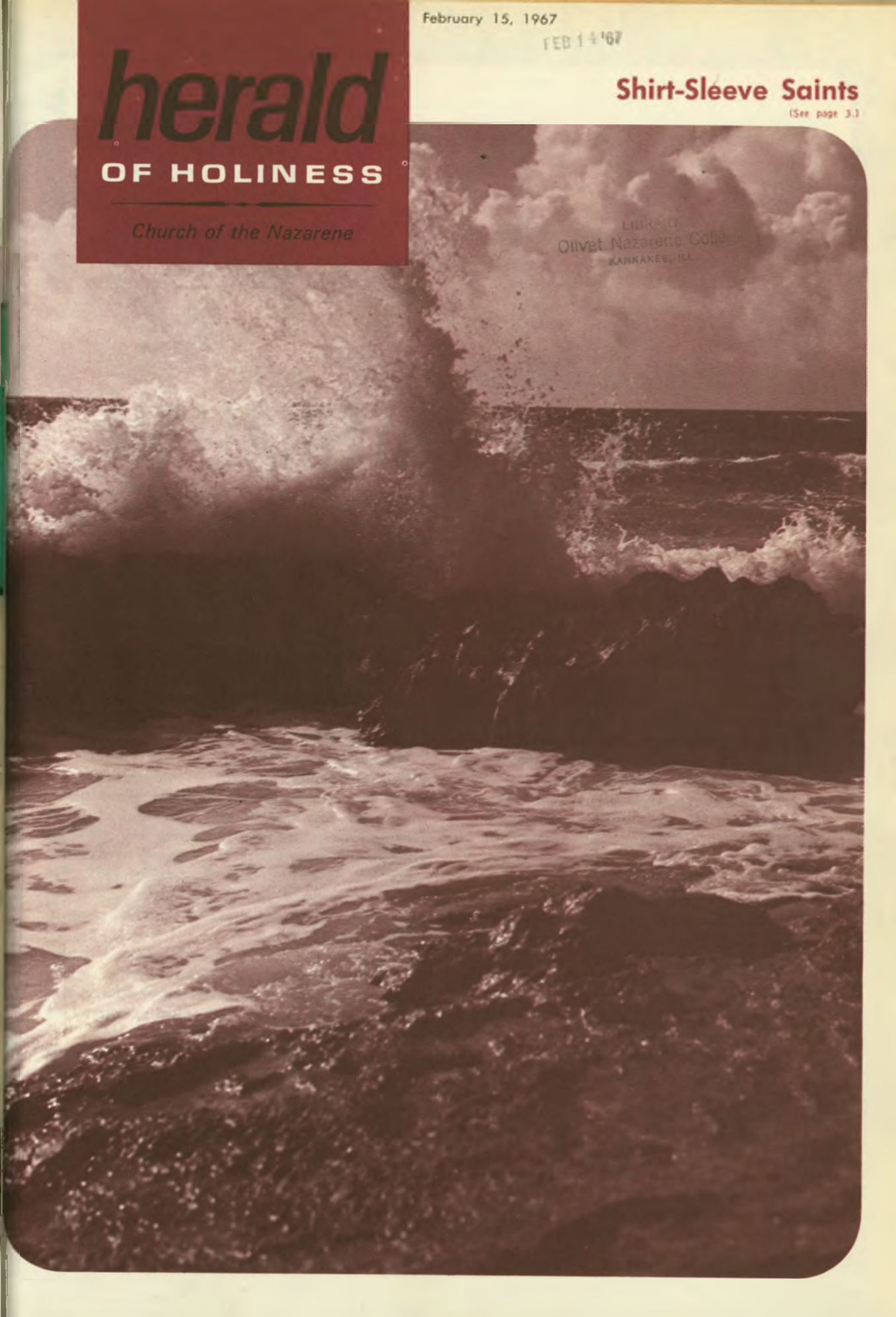
herald OF HOLINESS

Church of the Nazarene

Shirt-Sleeve Saints

(See page 3.)

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General Superintendent Williamson

CREEPING MATERIALISM

The peril of materialism is greater than the temptation to ungodly indulgence. It is as the "fowler's snare" or "an angel of light" rather than the attack of Satan "as a roaring lion." It is stealthy, subtle, and deceptive. It is disguised in things harmless and acceptable, even desirable. It may be faced in sheer poverty but more probably in the midst of abundance. The prevailing affluence in America has its obvious blessings, but involved are strong temptations for Christians.

"Remove far from me vanity . . . give me neither poverty nor riches . . . Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Proverbs 30:8-9).

The early signs of materialism are in evidence even in a church called unto holiness. They appear in enslavement to a standard of living, fear of insecurity, prestige consciousness, or eagerness for position and promotion. Secular-mindedness is revealed by accepting without protest unearned benefits or by "feathering one's nest" here rather than seeking readiness for the life hereafter. Worldward tendency is seen in the choice of amusements in preference to Bible reading and prayer, or preoccupation with legitimate pastime to the neglect of the means of grace or service to the church in off-work hours. It

is easy to rationalize a defense for neglected duty and attention to Sabbath day sports events and other profitless entertainments currently available by turning on the switch. Remember it turns off as easily as it turns on.

How can a Christian be an overcomer in a world unfriendly to holy living? He can be more than a conqueror by determined discipline. He can accept the commandments of God as binding on his conscience and conduct. He can have his heart so cleansed of worldly love that he delights in the will of God. He can and he must resist the moral relativism of the day with courage and the backbone to be different.

The flame of love to Christ rekindled and refueled will be a repellent to this creeping materialism. Our weakly defended lukewarmness is always followed by coldness and smug complacency.

Renewed dedication is a safeguard against suffocating materialism. Faithful stewardship, of which tithing is a criterion, is a practical recognition of God's bountiful care. Giving as freely as one has received moves the giver from the margin of the minimum to the safety zone of the maximum.

"Be not conformed to this world: but be ye transformed by the renewing of your mind" (Romans 12:2).



Shirt-sleeve Saints

**Marks identifying the modern saint
are seen in the fundamental principles
that guide his conduct and attitudes**

• **By H. Harvey Hendershot**
Charleston, West Virginia

THE WORLD'S Biggest Problem"—this was the front-page title of the October 4, 1965, issue of *U.S. News and World Report*. It directed the reader to an article concerning the present population explosion.

We may expect the world's population to double in the next thirty-five years. By the year 2000, six billion people will inhabit this planet. The result: food shortage—space shortage, etc. Vital, critical, challenging problems, indeed.

But more serious in this day is another shortage—the shortage of saints. I am not thinking of the kind of saints you would find in art or literature or church history, but real, living, breathing, in-the-flesh saints. The kind of shirt-sleeve saints who are identified by their obvious devotion to Christ, and by

their works of mercy, charity, and unselfishness.

Have you seen one of these lately? Do you think you would recognize one if you did? How would you recognize him? By his dress? By the expression on his face? By his place of residence? What really are the positive marks that identify a saint?

During colonial times in America, British shipbuilders sent to the states for trees from which to shape masts on the vessels of the Royal Navy. When a woodsman searching the forests found a tree that was straight and tall and stout enough to be used, he marked it with a blaze in the shape of a broad arrow. This was a royal mark. It said to all who saw it, "This tree belongs to the king. He has use for it. No one may divert

it to a common use. It is marked for the service of the king."

Just as truly, saints are God-owned men. This is as true today as when Paul described himself as bearing "in my body the marks of the Lord Jesus." In *The Amplified New Testament* this verse reads, "From now on let no person trouble me (by making it necessary for me to vindicate my apostolic authority and the divine truth of my Gospel); for I bear on my body the brand marks of the Lord Jesus, (the wounds, scars and other outward evidence of persecutions).—These testify to His ownership of me!" (Galatians 6:17).*

This is more than servanthood. This is the testimony of a man to-

*Quotations from "The Amplified New Testament," copyright 1958 by the Lockman Foundation, are used by permission of the Zondervan Publishing House.

tally surrendered, altogether possessed by Jesus Christ.

Every truly converted man surely desires to be in the full control of Christ. But only those who have deliberately, personally, and unreservedly consecrated their entire beings to Christ and have been filled with the Holy Spirit experience this divinely controlled life. Willing slaves, they joyfully accept complete domination by the divine will.

Few, if any of us, can show physical wounds or scars testifying to Christ's ownership. The marks that identify a modern saint are seen in the fundamental principles that guide his conduct and attitudes. Yet saints are branded: by altered attitudes, by changed convictions, by grander goals, by loftier love, by selfless service.

A Christlike assessment of things will characterize this holy life. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). This is the standard lifted in the First Epistle of John. God does not demand a total disregard of things of true value. He simply requires a proper evaluation of things, that they be regarded in proper relationship to ultimate values.

Today's saint will also have an appreciation for time, its worth and its waste. Paul wrote the Ephesian Christians: "Walk . . . as wise, redeeming the time, because the days are evil." Buy up each opportunity for service. Make the most of your time. Live purposefully, worthily; these are evil days, dark days. Turn them into useful, thoughtful days. The employment of time wisely is a mark of sainthood.

A third identification mark of a saint is his attitude toward others.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). While Jesus is here referring to love for other Christians, we also reveal our Christlikeness by concern for "all others." To wish or will hurt to anyone is foreign to holy men.

An all-pervading love for God is fundamental to sainthood now as in every earlier day. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:2-3). Doing the will of God as revealed in His Word and reminded by His Spirit is never irksome to a genuine saint. He delights in the will of God.

It is unlikely that a true saint would classify himself as one. But when these qualities are possessed, a man is helping relieve the critical shortage of saints.

It is unlikely that saints will disappear altogether. Their proportionate number in the world is decreasing, but by the grace of God they are being made every day.

The making of a saint begins in the work of a moment—not by the vote of an ecclesiastical body, not by the process of natural regeneration—but by the miracle of supernatural regeneration. Many of the qualities we call saintliness are the product of years of disciplined Christian living. But you can become a saint *now*.

For saints are the people of God, consecrated, set apart by an act of their own wills and of His grace. They bear the brand that testifies to Christ's ownership. They were found in Ephesus, Philippi, Colosse, and through all Achaia, and you can find them in Chicago, Kansas City, Nashville, Charleston, and throughout the world.

When you have opportunity to observe them, you will recognize them. They're different!

In the *Herald of Holiness*

50 Years Ago

No Mistakes

To the thoughtful student of church polity the form of government of the Pentecostal Church of the Nazarene certainly presents admirable features. This should be the case, however, because we have had the history of church politics for the ages past to study and improve upon. We affirm that the framers and founders of our system have wrought well in this regard.

Our General Superintendency avoids the autocratic evils of episcopacy and also the ruin of anarchic independence, by furnishing us wise and wholesome and needed supervision without any perils from any direction. We have been blessed also in the personality of the men placed in this responsible position. During our entire history we have been saved from a single mistake . . .

—B. F. Haynes.

On Evangelists

Our evangelistic pastors do well in planning several special campaigns through the year. There are few successful pastors who can abide without the assistance of some good evangelist. Our evangelists are God-given, and are under constant strain and sacrifice. As I have looked over the history of the Christian church in the past centuries, I have been deeply impressed with the fact that the spirituality of any people may be determined by the call to evangelism.—J. W. Goodwin, general superintendent.





The WHOLE Tithe

• By Jacqueline Ahlstrand

WHY SHOULD I tithe? I have all I can do to pay the bills that I have, without taking on any more."

If you have had anything at all to do with the stewardship committee of your church, this is an argument which you have surely heard more than once. And another one following it. It says:

"Tithing is one of the Old Testament practices. I thought that we ceased to follow them after Christ was on earth."

Tithing is one of the most sensitive areas of Christian living. While some may deny its obligation, there are certain arguments in favor of it that we would do well to pay more attention to.

In our home we have found that the best (in fact, the only) way is to make out our check to the church first and then pay our expenses with what is left. If we don't do it this way, there is somehow never enough money left over for God and His work.

And we have also found that the common argument in favor of tithing which says that the rest of the money will stretch further if you tithe is borne out in fact. I don't know if this is really a matter of money stretching further or if we are just more careful with what is left; but whatever it is, it works for us.

Another idea which seems reasonable is the idea of tithing everything instead of only our money. Since God has given us everything we have, I like the idea of returning the 10 percent of everything to Him.

This is especially true of our time. God gives us every breath that we breathe, and it only seems reasonable that we should return a portion of our time to Him.

In the matter of tithing our time, it soon becomes apparent that any work that is done for the love of Christ brings us a measure of satisfaction and joy that far outweighs the time it takes.

This time can be spent in extra devotion time.

There never seems to be enough time for devotions anyway, and this is an excellent way to increase it.

Or it may be spent in actually working in church work. There seems to be no more wonderful and satisfying way to spend our time than in working for our Lord.

But the most important reason of all for tithing, it seems, is that God has commanded us to do it. And we know that we cannot disobey Him without suffering the consequences of our disobedience.

We cannot expect God to bless us if we are not willing to do what He commands. And God also says that if we do not bring the full tithe to Him we are robbing Him of what rightly belongs to Him. Surely we do not dare to rob God of something that is His to begin with.

On the plus side of the ledger, God has made us a promise. He has promised that, if we will return to Him that which is His, He will open the windows of heaven and pour out a blessing upon us.

But God does not say that this will be a material blessing. I have known people who were disappointed because after they began to tithe they expected that God would suddenly make them richer in money. This is not what He says. He says that He will pour out upon us a blessing. This could be a spiritual blessing as well as a material one. It could be either one or even both.

GOD DOES not tell us exactly what the blessing will be. But we know that only good can come from God, and He knows far better than we do what is best for us.

And so it seems again that what we really need to do is to take God at His word and do what He commands. We can be sure that He will take care of us and that everything in our lives will be right.



No Tomorrow • By John W. May

Weirton, West Virginia

THE THOUGHT startled me! I had just glanced at the calendar for a date and found that there was no tomorrow. The date had been omitted from the calendar. The printer's error became a lesson to me, for really there is no tomorrow in life, only today.

Much ado has been made by builders of air castles concerning the future. Their favorite expressions are, "When my ship comes in," "Someday," and "Mañana." Their philosophy of procrastination is never to do today what can be put off until tomorrow.

But there is no tomorrow. We are assured only of this moment, for we live from heartbeat to heartbeat. It is sad that "tomorrow" has become a philosophy of life with many.

This is not to say that it is wrong to plan for the future, or to establish goals for oneself. There are educations to gain, training to undergo, ladders of attainment to climb. These things take time. But always to project activity to tomorrow is never to arrive at the least measure of fulfillment. Desires that become daydreams are the bane of Christian experience and service.

Some become stalemated at the point of their consecration by delay. "Tomorrow I will consecrate myself all." Perhaps this is because consecration has a price. There is a point at which a final "yes" must be said to the will of God, a complete surrender of self.

There can be no sanctification nor victorious Christian living until all is laid on the altar now—regardless of the good intentions for

the future. Some have sought God many times before finding victory. The reason it took so long is not a reflection on the power or ability of God, but a hesitancy at the point of surrender and consecration.

It is not enough to know what has to be done. Deliberately and consciously all must be laid on the altar now, not tomorrow. In fact the easiest time to consecrate is when the fire is hot. Sometimes efforts to operate with a cool head result in a cold heart.

We sing a song at times that illustrates the need for immediacy in Christian experience and service—"I'm Pressing On." Whatever our need may be, when we know the way that should be travelled and the decision that must be made, we must press on immediately if we would reach a satisfactory relationship with God.

Often on the horns of a dilemma are those who say, "Tomorrow I will let go and let God." Perhaps these are not the words they use, but actions speak louder than words. An overcautious attitude at this point has robbed many of enriching experiences with the Lord.

If we hold tightly to problems and difficulties, God has to break us loose to remove them. How wonderful it is to relax in Jesus, to let go and let Him take over!

Such trust does not destroy initiative and ambition. We are to do what we can with our problems. But proving God's power is to let go and let Him take care of situations that may be beyond our control. There is no greater joy and contentment than to see God at work in our lives, to prove personally that all things work to-

gether for good to the people who love Him. To trust Him day by day is to secure the future and to nullify discontent.

Tomorrow is a philosophy of life with some in regard to vows and promises also. "Tomorrow I will pay my vows," they say. To delay paying vows is to destroy them. When the keen edge has worn off a promise, it is easy to procrastinate in keeping it.

This is not to question the sincerity of a promise made to God. But because words are cheap, it is easier to say than to do. Time has a way of running out, leaving no recourse. So tomorrow never comes; we have only today to pay our vows.

There are those who fully intend to pay tithe—when they are out of debt! Evidently they will never begin tithing, for they will never be out of debt if they continue as they are. Someone has indicated that the path to security is found in retreating, not charging, when it comes to economics!

OTHERS PLAN to do service for God in the future, but they are unable to plan their time so as to give Him a portion of today, and there is no assurance of tomorrow. Some have planned to give God the retirement end of their lives, only to find themselves too sick, or incapacitated, to fulfill the smallest part of that vow.

When there are hours to spend, dollars to give, service to accomplish, vows to keep, let us take care of needful things now. For rewards are found in today's activities, not in daydreams of tomorrow that never find fulfillment.

Relevant and Redemptive

• **By John M. Drescher**

Scottdale, Pennsylvania

"HOW DO YOU like your new minister?" a man was asked by a friend. "Our new minister, sir," came the reply, "can answer more questions that nobody is asking than any minister we ever had."

George A. Gorden, of old South Church, Boston, told how he and his brother went to church one morning. The sermon was on Paul. When he returned from church, he asked his brother what he thought of the sermon. "It was a good sermon for Paul," he replied, "and I am sorry he was not there to hear it."

Perhaps the constant charge that the church is not relevant and cannot possibly survive the rapid changes of our society may have some grounds. At least it is said often enough these days to stop us. It should start us doing some serious thinking.

No, I'm not making a plea for those preachers and theologians today who say that the only way the church can survive in this age

is to abandon its old message. Nor am I saying that this scientific age demands a complete revision of the Christian message. I'm not asking that we have a radical reinterpretation of Christianity, so that it may be in complete agreement with modern thought. My plea is that our message be relevant and redemptive.

TRUE CHRISTIANITY is not out-of-date. Said the great preacher George Truett, "Everywhere I go, people are asking, Haven't we tried Christianity long enough? Hasn't Christianity failed? No, Christianity hasn't failed! Philosophy has. The futile plans of man have failed. Christianity hasn't failed. We simply haven't tried it yet."

What is needed to be relevant? How remain redemptive?

We must have it firmly fixed in our minds that God's Word to man is relevant and we must remain close to that revelation. God's truth

is timeless. It applies today. To meander around mouthing another message means our doom. When the individual Christian or the church compromises her message or her high position and plays for political or human favor, she becomes an echo rather than a voice. When she departs from the declaration of what God says, her glory dies in the dust. Her relevance is gone. Her redemptive message is no more.

Something more is needed. We must know God's Word, but we must also know something of God's world to be relevant and redemptive. If Bible revelation does not speak to life, then whether one's orientation is biblical or non-biblical is of no real consequence. We must always remain in the biblical Word and the present world. We must become well-acquainted with contemporary problems and actually bring to bear our Christian convictions upon them. We must have a faith ourselves which undergirds every part of life.

IT IS possible to be so absorbed with our own little world that we remain woefully ignorant of what is happening around us. Unconcern makes us unconscious of man's need. We can so easily enjoy our own little fellowship and become a "blessed bunch" of believers testifying to ourselves that we forget we have a timeless message to bring to all men.

We forget who is our neighbor. We refuse to seek to understand the world we live in and thus become irrelevant and unredemptive. It is as we know the heartbeat of God in His Word and the heartbeat of man in our world that we become both relevant and redemptive.

The famous passage in Robert Woodrow's *Analecta* mentions an English merchant of many years ago. The merchant is describing to his friends in London certain preachers he heard during his visit to Scotland. At St. Andrews he listened to Robert Blair. "That man," he said, "showed me the loveliness of Christ." In Irvine he heard David Dickson. "That man showed me all my heart."

Such truths are timeless. They remain relevant and redemptive.

More than M

• **By Tom Nees**
Sunnyvale, California

HAVE MERCY upon me, O God," cried David, admitting his shameful failure (Psalms 51:1). Nathan had just risked his life to expose the secret sins of Israel's greatest monarch. Thank God for one so brave.

Away in some corner of Jerusalem's royal palace, Psalms 51 was written by a great king facing his life of immorality, murder, and hypocrisy. A "penitential psalm," it has been called, for here David brings his hidden sin into the open. A desperate prayer for forgiveness rose from the palace, a prayer God heard, for Nathan was able to convey the message of mercy as well as the word of judgment.

He knew Nathan was right in condemning his sin and pronouncing the sentence of death. He deserved to die. His only hope was the mercy of God in pardon and forgiveness for the past.

Peter could write of God's "great mercy" by which we have been "born anew" (I Peter 1:3, RSV). It was by this mercy that judgment was stayed in David's life.

We, like David, must pray the prayer of the sinner in Luke's Gospel: "God be merciful to me a sinner" (Luke 18:13). The mercy of God, extended to all, that all might live rather than die, is the gospel, the good news of salvation. The glory of this psalm and the message which shines through David's tragic failure is the word about God, who forgives.

But David asked for something more than mercy. Beyond mercy David asked for personal, inward cleansing. Don't look for theology here. Psalms 51 is poetry. There are no promises. There is just the cry of a man who, for perhaps the first time in his life, was beginning to see himself as he was. He blamed no one for his sin. He offered no excuses, nor did he try to defend himself.

He desired an inward purging. Politically a "purge" is a violent means to silence opposition. Often a ruthless dictator will purge by death anyone suspected of opposition. David would settle for no partial solution nor peaceful coexistence with evil. "Purge me," he prayed (Psalms 51:7). He longed for an end to the conflict within.

The Apostle Paul recognized a similar inward conflict. "Who shall deliver me from the body of this death?" he asked in Romans 7. It should not seem strange that David, God's anointed, or the great Apostle Paul, should experience this struggle. It is common to all. The mercy of a forgiving God seems to sharpen the conflict between the good and the bad until we give in to the bad or pray for a deep cleansing.

David prayed for a new heart and a right spirit. "Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:10). He could never separate these sins, now made public, from the real self. There was no attempt to excuse his actions as the result of a moment of weakness when a pseudo will was in force.

HOW OFTEN we try to distinguish the "real self," which is good, honest, and lovely, from the self which is selfish, sinful, and repulsive. David recognized that at his best he was a sinner. He described himself as sick, unclean, fouled, defective, crippled, and hideous to look upon. This was no morbid self-criticism. It is the picture of a man standing before the image of his soul, begging for a new heart and a right spirit.

David pleaded for God's presence. Where he was once confident in the presence of the royal court, he now saw that his power, prestige, and wealth could not take the place of the Divine Presence. From the loneliness of a sinful life

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estranged from God he prayed: "Cast me not away from thy presence; and take not thy holy spirit from me" (Psalms 51:11).

David asked that the Spirit never leave; for he, like Paul in Romans 7, found that often when he needed to be at his best he was at his worst. It was not now a question of whether David would choose to serve God. The question was, Would God have David?

THOUGH THE psalm never indicates explicitly the answer to these desires, we can read the rest of the story from the historical narrative of the Old Testament and see that David found a satisfying answer for his life.

In the New Testament, though, the answer to this kind of prayer is unequivocal. In a second work of grace, following the mercy bestowed in forgiveness, God will purge and purify the heart of the believer and through the Holy Spirit create new life in place of the old.

Jesus promised: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (John 14:16-17).

Peter reported about Cornelius and his family: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

This experience of purity and the never-failing presence of God is promised to all who will pray as David did. Heart holiness or entire sanctification is not some obscure New Testament truth, nor a theological opinion recently born. Holiness of heart provided by the Holy Spirit is the provision of God's grace in response to the needs of His people.

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Song For the Road

If I could stand alone above the din
And vain pursuits of life, upon some
hill
Apart from petty struggles and small
cares,
High up—where all is pure and clean
and still—
Perhaps I then could gain a truer sense
Of all the meaning of this earthly
strife.
With tranquil eyes I could look down
and see
The answer to this muddled thing
called life.
But I must walk along the crowded
ways—
An atom in the plodding, jostling
throng
Of those who labor on through days of
care,
My badge of confidence—a marching
song.
Since I am mortal, and my frame but
dust,
Perhaps I need not fully see the plan.
I smile my faith to Him who knoweth all,
And cheer my brother on as best I can.
There is an answer and there is an end;
There is a pattern, and a guiding
Hand—
And out beyond the boundaries of time,
Where life begins, then I shall under-
stand.

Kathryn Blackburn Peck

Editorially Speaking

• By W. T. PURKISER

A Strange Blind Spot

One of the strangest blind spots in human makeup is the tendency to be suspicious of the will of God. People act as if God's will was the last resort and something to be avoided as long as possible.

This, of course, is an utterly irrational attitude to take. Just a moment of reflection should be enough to show us that God couldn't possibly will for us anything except our highest and best interest—and still be the God of holy love we know Him to be.

Yet the question is raised, "Why do we pray, 'Thy will be done,' at funerals but so rarely at weddings?" Is it because we have failed to see that the God who is like Jesus wills for us at all times and in all circumstances the most wonderful life that could be ours?

It is good to pray, "Thy will be done," in resignation and surrender. It is better to pray, "Thy will be done," in faith and anticipation. Which attitude most characterizes our understanding of the will of God pretty much tells what we really believe about Him and His nature and purposes.

Buried in the heart of two massive volumes of Old Testament theology is a sparkling and incisive definition of the real nature of sin. From the pen of Hermann Schultz, it reads, "The main root of sin is unbelief, which sees in the gift of God's love an unfriendly limitation."

This is true at every level of life. It is true in relation to the divine law under which we as human beings live. Law in its simplest definition is the published will of God. It is law, not to restrict and limit, to bind and cramp. Its purpose is to liberate, to set us free for the fullest and best life has for us.

Sin is not only unbelief; it is in the truest sense the height of folly. For it puts at the center of life man's own half-blind and wholly self-seeking will in the place of God's all-wise, self-giving will.

THOUGHTLESS PEOPLE have often criticized what they have taken to be the negative character of Christian ethics. What they have not seen is that there is no positive freedom without guarding against those forces in life which would destroy that freedom.

God's will does indeed mark off the edges of the road. It is the fence along the top of the precipice to keep us from falling over the edge. It is hardly a mark of maturity to take down the fence. "What can I get by with?" is a child's question. "What goal can I achieve, what in life is really worth having?" is the adult's inquiry.

Albert Edward Day put it well when he wrote: "To will the will of God in one's life does not mean strain and stress and fret and anxiety, all of which are self-defeating. It does not mean grim and glum and gritty enslavement to the minutiae of life. One does not attempt to enthrone God in life unless one trusts God's wisdom and love and power. Such trust, therefore, makes the quest for the discovery of His will a joyful quest of love. It quickens the mind and enthralls the heart. It keeps one open and expectant and confident. That in turn makes more likely the finding of the ultimate will. It turns life into a romance. It has its rigors, as all deep romance does, but they are the rigors of the alert mind and the bounding heart and the patient will."

It is one of the strange and wonderful facts of the Christian life that our wills become really free when they are caught up in the will of God. George Matheson, the blind preacher of Scotland, found this to be true. He wrote:

*My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign;
It only stands unbent
Amid the clashing strife
When on Thy bosom it has leant
And found in Thee its life.*

THIS IS JUST TO SAY that God's will is no "foreign imposition" on our wills. "His will is our own deepest and best will when we understand and come to ourselves."

Ralph Murray has given us something to think about in this connection. He said: "One hundred years from today most of the things I have worked and striven for will have passed into nothingness. It will not matter whether I attained this goal or that. But throughout all eternity this will matter

... was I in the place God wanted me to be, doing the things he wanted done, in the way he wanted them done?"

There are times and there are areas in which we may not be totally sure of the specific will of God. In those times, we may rest upon the promise of Jesus, though taken from a somewhat different context, "If any man will do his will, he shall know..."

Certainly in two fundamental matters there is no doubt. "The Lord is... not willing that any should perish, but that all should come to repentance" (II Peter 3:9). "For this is the will of God, even your sanctification" (I Thessalonians 4:3).

In the face of these great imperatives, let us remember with C. H. Zeidler that "the will of God today is not merely something to be studied and admired, acknowledged and revered. Irresistibly and decisively, it is something to be done. Simply to know the will of God, to understand it as a mere matter of theory, is utterly barren and fruitless. It is necessary that we do it, and do it gloriously."

The Centennial Proclamation

An important and worthy proclamation of the Canadian Centennial Year has been issued by the Canadian Interfaith Conference. In terms of its reverent spirit and consistent acknowledgment of the importance of the spiritual and moral foundations of public life, it is noteworthy in every way.

Entitled simply "A Proclamation," the document reads as follows:

A PROCLAMATION

In this Centennial of Confederation, we, the people of Canada, look back with humility and thanksgiving upon the splendour of our heritage and growth, our basic freedoms and our spiritual and moral foundations.

Canada is a country of challenge and opportunity, a land of great beauty, filled with natural resources; but above all, a place where people live and love, labour and build, dream and plan, free to fulfill their destiny under God.

We are a people of many origins, cultures, traditions and religious faiths, sharing a common country.

We pray that we shall grow in brotherhood, without fear, without arrogance, without servility, in constant pursuit of righteousness.

We pray that we shall think not of ourselves alone, but of all the people of the world; that we shall act within the family of nations

with love and generosity, with dignity and pride, with wisdom and understanding.

Thus, in gratitude for the blessings of the past, and in hope for the future, we do proclaim this historic year, 1967, as one of thanksgiving, prayer and celebration to commemorate the Centennial of Confederation.

An important segment of the Church of the Nazarene lives and serves north of the almost transparent line that separates Canada and the United States. Organized into 4 districts with 139 churches, Canadian Nazarenes number 7,068 with 17,402 enrolled in Sunday school. They contribute almost three-quarters of a million dollars each year toward the work of their churches and their denomination.

Canadian Nazarenes support Canadian Nazarene College, whose beautiful new campus in Winnipeg was dedicated last fall. Dr. Arnold Airhart is the capable president.

The *Herald* staff and Nazarenes around the world take this occasion to salute Canadian Nazarenes and their fellow citizens of a great Dominion on the occasion of its Centennial of Confederation.

My Garden of Words

*The world of words is a garden rare
That needs to be cultivated with care;
As flowers have fragrance and beauty divine,
So my words portray this soul of mine.*

*Very gently I nurture my garden of words.
May it be as joyful as the song of birds;
May the tender blossoms and blooms so fair
Express my love to One who doth ever care.*

*Like trees, words have strength and vitality,
Enabling me to tell others of life eternally.
May the grandeur of the forest and of the field
Endue me with choice words I may with power wield.*

By TRESSA C. HANSEN

A Story-Note from...
Hi,



Does this picture make you think of
any place you have been?



Which child would you like to be?

- | | |
|--|---|
| <input type="checkbox"/> The leader | <input type="checkbox"/> The pusher |
| <input type="checkbox"/> The follower | <input type="checkbox"/> The helper |
| <input type="checkbox"/> The tattletale | <input type="checkbox"/> The crybaby |
| <input type="checkbox"/> The line keeper | <input type="checkbox"/> The ball carrier |

You are the only one who can choose
what you will be.

Why not choose to be good?

Love,

*Gloria**

"And be ye kind one to another, tender-
hearted, forgiving one another, even as God
for Christ's sake hath forgiven you."

Ephesians 4:32



Pro: HERALD

Reading recently some of the Pros and Cons you receive, and truly appreciating not only the exterior fine appearance of our *Herald*, but the wider appeal our *Herald* articles are making to our people, I was moved to muse a bit and thus wrote the enclosed verses. . . .

Herald of Holiness, herald divine,
Through all the world thy mes-
sage shall shine,
"Called unto Holiness," till all
shall see
God's wondrous purpose, heart
purity.

Herald of Holiness, message of
power,
Fulfill thy mission in this day
and hour;
Challenge our hearts thy purpose
to know,
Till full salvation in rivers shall
flow.

Herald of Holiness, witness serene,
Tell forth the peace of the Naza-
rene;
Tell how He gave His life to die,
Yet ever liveth to sanctify.

Yours (for better poets)
RALPH SCHURMAN
Ohio

Pro: Sacrifice for Missions

I have just read the article "Letter to a Christian," by Eva Cummings . . . and found it very moving, although it humbled and showed me—especially the paragraph about church members being "too poor" to pay their Prayer and Fasting dues but always being able to afford things for themselves—unnecessary things compared to how little people have in most parts of the world.

How unfair it seems that we have heard the message, most of us all of our lives, and many of us still won't accept it, while at the same time thousands have not heard, even once, that Jesus died to save them! . . .

VIRGINIA HARTMAN
Indiana

Con: War Toys

I heartily agree with John Drescher's article of December 14, "Those War Toys."

I am a young mother with a small daughter, so the problem of war toys has not been a personal one yet. However, my husband and I hope to have a son someday, and we do

not intend to teach him that killing is fun by allowing him to play with toy guns. We do not intend to raise a "sissy," either. He will be given other, more constructive, masculine toys with which he can "let off steam."

I do not mean that *all* guns are taboo for children. An older child should be taught firearm safety and respect for the danger a gun represents. I came from a family that loves hunting, and all of us children were taught never to point a gun, even a toy one, at anyone.

Surely our little boys can be taught more Christlike games than, "Bang, bang, you're dead!"

JANICE ROSBRUGH
Oklahoma

Pro: "Long Life and 1967"

I want Dr. Purkiser to know how much I appreciated the December 28 edition of the *Herald of Holiness*. I so enjoyed the articles. The one "Long Life and 1967" I thought was so very good. Being a nurse, I see younger or at least middle-age people as well as older people have all these new "miracle" drugs and equipment used on them. Some of them just become living "vegetables" as we call them. Being a mature Christian, sometimes I wonder about modern science and its accomplishments. I'm glad that I don't have to make the decisions for others. I enjoy all the *Heralds* really.

EVELYN L. SANDIFER
Florida

Con: Pro Bible College

As a supporter of the Bible College authorized by the last General Assembly, and also as a minister and teacher of religion in one of our colleges, may I register a "con" position to two of the "pro" statements which were printed in the *Herald*?

In contending for the Bible College one of the "pros" cited an example of a great soul winner—"with all his crudeness"—who had not had the benefits of a college education. Certainly none would claim that the element of crudeness was the key to success as a soul winner in this case. . . . The unwarranted implication of the "pro" is that the Bible College will specialize in "crudeness," as though it will award diplomas on the basis of merit in this area of achievement. . . .

The statements from the other "pro" to which I object are to the flagrantly inaccurate statement—if history means anything at all—that the greatest soul winners have been non-college people; and furthermore a college education only creates a communication problem for the minister in his preaching ministry, and perhaps otherwise. If there were any neces-

sary parallel between a lack of education and soul winning or preaching, then of course we would take the latter. But who is willing to accept this as being the only alternative? And if we were forced to this either-or choice, then the Bible College itself—which supposedly is for the purpose of education—would also have to be eliminated.

Such faulty reasoning can only serve to weaken the success of the Bible College—as well as our total educational enterprise—quite the opposite of the intention of the two "pros."

JOHN A. KNIGHT
Tennessee

VITAL STATISTICS

MARRIAGES

Miss Sally Jeanne Cockrell and Mr. Ralph Eugene McGuire at Carthage, Missouri, on December 27.
Miss Dorothy Earlene Smith and Mr. George William Savage in Cookeville, Tennessee, on December 24.

BORN

—to Ron and Lucille (Smith) Doughty of Birmingham, Alabama, a son, Timothy Clark, on January 8
—to Rev. and Mrs. A. L. Woods (Donna) of Juneau, Alaska, a son, Alfred Leroy, Jr., on December 11
—to Rev. Arnold and Laura (Reynolds) Johnson of Selkirk, Manitoba, a daughter, Sharon Dawn, on November 22
—to Bob C. and Donna (Edge) Viser of Bradenton, Florida, a son, Robert Douglass, on January 1.

Announcements

EVANGELISTS' OPEN DATES

Thomas Hayes, 1562 East Howard Street, Pasadena, Calif. 91104: Open time in the summer.

George and Kathleen Greiner, 3120 Pennsylvania Ave., Colorado Springs, Colo. 80907: Open time in June, July, and August.

Pickering Family, 4042 Linden Street, Allentown, Pa. 18104: Open time the latter part of February.

Joe Bishop, 1515 S. Jensen St., El Reno, Okla. 73036: Open time in April and May.

Glen Ide, Jr., R.R. 2, Vicksburg, Mich. 49097: Open time from March 12-26.

Homer Leverett, R. 4, Lamar, Mo. 64759: Open time in February and March.

W. Lawson Brown, Box 785, Bethany, Okla. 73008: Open time March 27—April 3.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Michigan that she will be healed of an ulcer, that she will be able to get out into full-time Christian work.

—by a Christian man in Indiana, that his wife will be saved.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
HARDY C. POWERS, Chairman
V. H. LEWIS, Vice-Chairman
GEORGE COULTER, Secretary
HUGH C. BENNER
G. B. WILLIAMSON
SAMUEL YOUNG

"Showers of Blessing" Program Schedule

Feb. 19—"The Touch of Jesus," by
W. Shelburne Brown
Feb. 26—"God Is Dead! Who Was He?"
by Ponder Gilliland

"Jesus: The Wounded Physician"

● By Paul Culbertson

IN A RECENT autobiography of a distinguished student of personality, Carl Gustav Jung, is this statement: "Only the physician who is affected can be effective. Only the wounded physician can heal."

Jesus was and is the wounded Physician of the soul. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:4-5).

This refers, of course, to the suffering of our Lord for our salvation on the Cross, but it also speaks to us of His ministry as our merciful, compassionate High Priest, who was perfected by the things which He suffered (Hebrews 5:8-9), and who is touched with the feeling of our infirmities (Hebrews 4:15).

*Though now ascended up on high,
He bends on earth a Brother's eye.*

*Partaker of the human name,
He knows the frailty of our frame.*

*Our Fellow Sufferer yet retains
A fellow feeling of our pain,
And still remembers, in the
skies,
His tears and agonies and cries.*

*In every pang that rends the
heart*

*The Man of Sorrows has a part;
He sympathizes with our grief
And to the sufferer sends relief.
(Author Unknown)*

If we would be transfigured into the image of our Lord, we too must cultivate the capacity of "sympathy through empathy." We must develop the ability to project ourselves as did He, at least to some extent, into the thinking and feeling of other people. We must learn to see through their eyes, hear through their ears, think through their minds, and feel through their hearts.

The Apostle Paul, like his Master, deeply identified himself with his brethren: "Before Christ and my own conscience I assure you that I am speaking the plain truth when I say that there is something that makes me feel very depressed, like a pain that never leaves me. It is the condition of my brothers and fellow Is-

raelites, and I have actually reached the pitch of wishing myself cut off from Christ if it meant that they could be won for God" (Romans 9:1-3).*

Little wonder, then, that the Apostle to the Gentiles, says:

"Thank God, the Father of our Lord Jesus Christ, that he is our Father and the source of all mercy and comfort. For he gives us comfort in our trials so that we in turn may be able to give the same sort of strong



Culbertson

sympathy to others in theirs. Indeed, experience shows that the more we share Christ's suffering, the more we are able to give of his encouragement" (II Corinthians 1:3-4).*

Sympathy is love in action. It involves projecting oneself into the thought and feeling of another person, and then acting in appropriate, responsible, loving ways. It is a moving and deeply personal experience of loving concern.

All successful husbands, wives, parents, counsellors, ministers, teachers and all who would deal successfully with persons must cultivate this capacity of sympathy through empathy. It must be experienced to be known, and practiced to be perfected. It means that one really cares for others.

Sympathy through empathy is a key to fullness of joy in life. Dr. James B. Chapman illustrated this truth with his apt "Parable of the Bundle of Troubles." Suppose, he said, that all of us had our troubles in bundles. Then let us assume that we placed all our bundles together where we could compare and contrast them.

Then if we were free to take our choice from among them, what would happen? Dr. Chapman said that each of us would choose his own original bundle! Why? Because when each saw the weighty loads being carried by others, his own would seem small and light in contrast! So happiness and healing come when we helpfully and lovingly enter into the experiences of others. Yes, it is only the wounded physician who can heal.

*From "The New Testament in Modern English," © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Transformed on a Train

● By W. C. Wilcox

Prince Edward Island

THE PRAYERS of a Christian mother, the firm and faithful witness of a Christian girl friend, and a "Nazarene Service on a Train" all proved to be God's way for getting to the heart and soul of a young businessman which resulted in his soul being saved and his life being transformed.

It happened like this: Eighteen Nazarene preachers, their wives, and several laymen from the Canada Atlantic District were travelling to the Canada-wide Conference of Nazarenes and dedication of the new Canadian Nazarene College campus at Winnipeg. It was necessary for them to be on the train two Sundays.

With the permission of the other passengers in the "Nazarene coach," it was decided to have services.

The first Sunday morning it was thrilling to see the conductor and trainmen and the other passengers singing the praises of God. Four young men dropped their cards and asked for songbooks. Several Roman Catholics sang with interest.

After the service all moved about with ease, shook hands, and thanked us for the service. Passengers from other cars came and enjoyed the service as well. Said one salesman, "In my nineteen years travelling on this train this is the best trip I have ever had." Again that evening another service was held.

During the morning service on Canadian Thanksgiving Sunday, October 10, while we were travelling through northern Ontario, the Spirit of God drew near and blessed our hearts as we sang the songs of Zion with passengers from Vancouver to Newfoundland.

After the service a young man approached the writer and asked me to pray for him. He stated he had to leave us at Montreal. I assured him we would be praying for him.

To our pleasant surprise, when we were transferred to the "Nazarene coach" on the Halifax-bound "Ocean Limited," there he was. His plans changed, for he "couldn't miss the service on the train tonight," he said.

After the evening service, under great conviction and in tears, he came to my seat at the very end of the train and there it happened. Heaven came close, while some passengers looked on in wonder and while his Nazarene friends boosted in faith.

Together we wept and prayed. There on the "Ocean Limited," our young friend met the "unlimited God."

The next morning he left the train. As the train pulled away from his station, he stood waving good-by. His mother's prayers had been answered. His Nazarene friends were thrilled. Best of all, his life was "Transformed on a Train."



GENERAL BOARD members listen as the Seminary Singers lead in opening devotions

GENERAL BOARD, 1967

- * Adopted \$5 Million Budget
- * Appointed Thirty-three New Missionaries
- * Received Reports of Overseas Visitation
- * Filled Vacancies and Elected Officers
- * Adopted Statement of Purpose for Bible College
- * Heard Reports of Department Heads

General Budget Passed \$5 Million

Members of the General Board meeting in Kansas City last month voted the first \$5 million annual General Budget for the Church of the Nazarene.

The new budget is pegged at \$5,062,116, an increase of \$359,721 over the 1966 previous high. Of this increase, \$315,079, or 87 percent, was allocated directly to home and world missions.

Apart from world evangelism, the next largest increase went to the Nazarene Bible College in Colorado Springs, scheduled to open next fall. The sum allocated to the Bible College is \$65,170.

In order to keep the budget within bounds, several departments accepted cuts in allocated funds. Included in this group were church extension, education, General Assembly expense reserve, General Board expense, the general contingent fund, general secre-

tary's office, and headquarters' operating fund.

The missions allocation of approximately \$4 million will be augmented by an expected additional income from missions specials and Alabaster giving of approximately \$2 million, the amount received through these channels in each of the last two years.

The thirty-five member General Board of the Church of the Nazarene met in annual session in the auditorium of the General Board Building in Kansas City, January 16-18, with all members present.

The Board transacts the business of the church in the interim between General Assemblies.

The membership of the Board is divided into departments for the consideration of business in the varied areas of world missions, ministerial benevolence, education, home missions, publication, church schools, and evangelism. A finance committee repre-



DR. HARDY C. POWERS, elected to serve as chairman of the Board of General Superintendents during the remaining two years of his last term in office, makes a comment during the presentation of his report on overseas visitation.

senting all departments prepares the annual budget.

New Missionaries Chosen

Thirty-three persons, including three medical doctors, were appointed to the world missionary program of the Church of the Nazarene by the General Board at the closing session.

The appointees, who will go abroad at various times starting next fall to start five-year tours of service, increase to about 620 the number of full-time world mission workers sent from the Kansas City headquarters of the church. These include doctors, nurses, teachers, missionaries, and builders now in 47 world areas.

The three medical men and their wives were placed under general appointment, their fields to be designated later:

Dr. and Mrs. Glenn Irwin, Hillsdale, Mich.; Dr. and Mrs. Joseph Robertson and Dr. and Mrs. Robert Hemphill, Wichita, Kan.

Other appointees:

General appointment (field to be assigned)—Rev. and Mrs. Frank Elliott, Edmond, Okla.; Miss Nancy Kelly, Prospect Park, Pa.; Mr. and Mrs. Robert Hebets, Kansas City; Miss Gail Jacobs, Warwick, R.I.; Mr. and Mrs. George Bigg, El Dorado, Kan.

Italy—Rev. and Mrs. Roy Fuller, Panama City, Fla.

Swaziland, Africa—Miss Pearl N. Kell, Nashville, Tenn.

Republic of South Africa—Mr. and Mrs. David Blachly, Bel Air, Md.

Central Africa—Mr. and Mrs. Jack Barnell, Bourbonnais, Ill.

Korea—Rev. and Mrs. Stephen Rieder, Pittsburgh.

British Honduras—Mr. and Mrs. Burton Swartz, Waynesville, Mo., and Miss Joyce Chandler, Portland, Ore.

Nicaragua—Rev. and Mrs. Kyle Greene, Greenfield, Ind.; Rev. and Mrs. Louis Ragains, Pasadena, Calif.

New Guinea—Rev. and Mrs. Bruce Blowers, Nashville, Tenn.; and Miss Merna Blowers, Intercession City, Fla.

Rev. and Mrs. John Hall, who have worked in Florida since the Cuban field was closed to American missionaries, were transferred to Argentina; Rev. and Mrs. Robert Pittam, from Nicaragua to Panama.

Rev. and Mrs. Ira Taylor, longtime missionaries in Bolivia, were granted retirement status.

A provisional district assembly is to be held in Italy during the next visit of a general superintendent, moving toward becoming a regularly organized mission district.

Peru was constituted a national mission district. Rev. Esperidion Julca was appointed district superintendent.

Meetings of the Department of World Missions began a week before the convening of the General Board

in order to transact the volume of business assigned to it.

General Superintendents' Overseas Visitation

General superintendents reported to the Board on overseas visitation during the past year.

Dr. Samuel Young described his visit to Central America investigating the advisability and possible location of a Central America Bible School to serve the countries of this important area.

Dr. Hugh C. Benner found Peru moving toward the status of a missionary district, with 3,000 church members, 6,000 in Sunday school, and 154 churches and preaching points.

Dr. Powers visited Brazil, Uruguay, Argentina, Chile, and Bolivia in South America, and sketched for the Board the progress and needs of these fields.

Dr. G. B. Williamson reported on the American Chinese churches and the American Indian work; and on his visits to Greece, Lebanon, Syria, Jordan, Israel, Italy, and the Middle European District.

Dr. V. H. Lewis briefed the board on the problems and potential of the

TAKEN AT RANDOM

The Department of Church Schools recommended October 15 as the date for another Bible College offering to be taken for the construction of buildings at the Nazarene Bible College in Colorado Springs.

A Christian Family Life Committee was authorized, to coordinate the use of Christian family life materials in the "Herald of Holiness," "Come Ye Apart," and the publications of the Church Schools Department.

Steps were approved to establish a Youth Assistance Missionary Corps to provide overseas missionary service on a short-term basis by qualified young people who would volunteer for the work and whose talents or skills could benefit the work of the missions to which they would be sent.

A recommendation was passed to transfer the Evangelists' Slates from the "Herald of Holiness" to the "Nazarene Preacher," which is distributed to all pastors and evangelists in the church. The "Herald" would publish a semiannual complete directory of evangelists in place of the monthly slates.

A committee was authorized to seek ways in which the church could be of assistance to Nazarene young people studying in colleges and universities other than those of the denomination.

Goals for seven Sunday mornings of Evangelism, Easter to Pentecost, April 2 to May 14, 1967, were set at a cumulative attendance of 3 million, with 10,000 joining the church by profession of faith.

The N.Y.P.S. Council considered plans for a 1967 European International Institute to be held August 7-13 in Flumserberg, Switzerland.

January 13-15, 1970, was set by the Department of Evangelism as the date for the next Mid-Quadrennial Conference on Evangelism in the Music Hall, Kansas City.

A \$100,000 dormitory for the Nazarene Junior College at Chiba, near Tokyo, Japan, was approved subject to raising a balance of the funds needed for the project.

A third crusade by two teams of Nazarene Evangelistic Ambassadors, sponsored jointly by the Department of World Missions and the N.Y.P.S., was approved for the summer of 1968.

It was announced that Dr. Hardy C. Powers, general superintendent, will dedicate the new missionary hospital near Banz, New Guinea, in March. His son, Dr. Dudley Powers, is the medical missionary in charge there.

While in session Monday afternoon the Board learned of the death of Mr. M. King Bingham, sixty-nine, Lubbock, Texas, a member of the Abilene District advisory board. He died of a heart attack after minor surgery. Mr. Bingham had planned to be at the board meeting. He was one of the leading supporters of the Nazarene church program, having given five ranches to the church in the last seven years. Services were held at the home in Lubbock.



LAYMEN Vernon Lunn and Dr. Robert Mangum during a pause in the business of the General Board. Mr. Lunn relinquished his seat on the Board with this session because of his moving from the geographical zone he had been elected to represent.

church in India, and reported on the newly established work in Jamaica.

General Board Vacancies Filled

Four vacancies on the General Board were filled. These were caused by the moving of board members from their geographical zones.

Mr. Ralph Marlowe, a businessman from Albertville, Ala., was elected to fill the vacancy of Mr. Charles Oney, who had moved from Harrison, Tenn., to Wintersville, Ohio.

Dr. Paul Macrory, Bethany, Okla., medical doctor, was elected in place of Mr. Vernon Lunn, transferred from Kansas City to Indianapolis, Ind.

The unexpired term of Dr. Cecil Ewell, Chicago, newly elected vice-president of the Bible School in Colorado Springs, will be served by Dr. Forrest Nash, pastor of College Church, Kankakee, Ill.

Dr. L. Guy Nees, superintendent of the Los Angeles District, was chosen to fill the vacancy caused by the election of Dr. Eugene Stowe as president of Nazarene Theological Seminary.

The new members will meet with the board in January, 1968, and prior to the General Assembly in June of 1968.

Officers Elected

General Board officers elected to serve for the coming year are District Superintendent John L. Knight, Florida, chairman; Dr. Lawrence B. Hicks, pastor of Ashland First Church, president; Dr. J. Robert Mangum, physician-surgeon, Nampa, Idaho, first vice-president; and Dr. Edward S. Mann, president of Eastern Nazarene

College, Wollaston, Mass., second vice-president.

Executive committee members at large are J. Wesley Mieras, attorney, of Los Angeles, Calif.; Gordon T. Olsen, businessman of Eugene, Ore.; and E. H. Steenbergen, businessman of Ashland, Ky.

The Board elected three members-at-large to the General Stewardship Committee: Dr. M. Lunn and Dr. T. W. Willingham of Kansas City, and Superintendent Ray Hance of the Kansas District.

Bible College Purpose Stated

The Board adopted an official statement of purpose for the Bible College to be opened in Colorado Springs next September.

Statement of Purpose, Nazarene Bible College

"The Nazarene Bible College was created by the General Assembly of 1964 to supplement the educational program of the church in the field of ministerial training in the important area of adult education. It is the purpose of the Bible College to provide training for those who do not choose to complete the broader, more intensive training provided by our college-seminary program.

"The Bible College will offer a curriculum of Bible Certificate courses which are designed to meet the requirements for ordination in the Church of the Nazarene. In defining the Bible Certificate course, we would state it as that particular area of education historically at the heart of the Bible institute movement which is in-

separably a part of the study of the Bible and Bible-related subjects contributing to individual spiritual growth and understanding and effective Christian service.

"The purpose is stated in the constitution of the Bible College as 'an educational institution of the Church of the Nazarene . . . to conserve, maintain, and promote the doctrines and standards of the Church of the Nazarene, especially the Bible doctrine of entire sanctification as a second definite work of grace, wrought in the heart of the believer subsequent to regeneration.'

"In implementing this purpose the Bible College will conduct workshops, Christian Service Training Institutes, and provide lectureships to strengthen the ministerial and lay training program of the church."

Capsule Items from Department Reports

General Secretary B. Edgar Johnson reported 23,067 new members by profession of faith last year, bringing total Nazarene membership around the world to 438,771, a net gain of 14,-266.

General Treasurer John Stockton accounted for total receipts of \$6,-552,999 for General Budget and missions specials (including Alabaster funds).

Dr. Kenneth S. Rice told of total church school enrollments of 940,238, with an average attendance each week of 521,161.

Dr. Albert F. Harper described circulation gains of 42,000 in the periodicals of the Department of Church Schools.

Education Secretary Willis Snowbarger reported college and seminary enrollments to the total of 7,767 young people, and reflected the concern of the Department of Education for Nazarene young people attending non-Nazarene schools.

Dr. Edward Lawlor told of the largest interest in any evangelism project to date in the "Loved Ones Evangelism" of last fall, with more than 55,000 prayer and contact requests cleared through his office and inspiring reports of spiritual victories.

Dr. Orville W. Jenkins reported the organization of 84 new churches during the past year, and a total of \$3,-014,516 out in loans to churches for building purposes.

Dr. Dean Wessels described the church's assistance to 731 retired ministers, and reported for the Stewardship Committee an Easter offering for World Evangelism of over \$1,750,-000 with expected final returns for the Thanksgiving Offering to equal or better this figure.

Publishing House Manager M. A. Lunn reported \$4,511,301 in gross sales

for the publishing house in the last fiscal year, with current sales running approximately 10 percent ahead of the previous record.

Dr. E. S. Phillips related the work of world missions in 46 world areas served by 525 missionaries and 2,461 national workers. Nazarene church membership in world missions increased approximately 9 percent.

N.Y.P.S. Executive Secretary Paul Skiles reported 4,412 new youth members, with a total of 184,059; and described the campaigns of the Nazarene Evangelistic Ambassadors last summer in Latin America and the Caribbean.

Executive Secretary Mary Scott of the Nazarene World Missionary Society described society gains and warned of the race to keep up with rapid population growth around the world.

Dr. Fred Parker, book editor of the Nazarene Publishing House, indicated a 1966 book circulation figure of 562,860, with a strong book publishing program planned for 1967.

Christian Service Training Director Bennett Dudney stated that 41,000 copies of the C.S.T. text *Meet My Saviour* were sold, and 29,003 students received credits for completing its study. A total of 2,987 churches offered C.S.T. classes this year with total credits earned standing at 113,176.

Director O. Joe Olson of the Nazarene Information Service reported a year of increased activity on the news front. Nazarenes were "page one" news during the Evangelism Conference in January, the local Kansas City Junior College property crisis in March which resulted in the purchase of the Lynn Estate adjoining headquarters, and at the Laymen's Conference in Florida in August.

Dr. H. Dale Mitchell, executive director of the Nazarene Radio League, reported the English-language radio program, "Showers of Blessing," now on 544 stations. "La Hora Nazarena," the Spanish-language broadcast, is on 401 stations with a potential listening audience of approximately 75 percent of the Spanish-speaking people in the hemisphere.

Paul Skiles also serves as director of the Servicemen's Commission. He reports approximately eight thousand Nazarenes in uniform, with thirty-three Nazarene chaplains serving the armed forces. In addition to servicemen's retreats held each year in Europe, two are being planned for the Orient this year. Mr. Skiles has been invited to make contact with troops in Vietnam in March.

Dr. Jonathan Gassett, field secretary for the division of wills, annuities, and special gifts, reports the

processing of a total of 333 wills, annuities, and life loans during the past year. Almost \$45,000 was received in bequests during the year.

Rothwell Named Division Chairman

Dr. Mel-Thomas Rothwell, head of the philosophy department, has been named chairman of the division of religion and philosophy at Bethany Nazarene College, according to President Roy H. Cantrell.



Rothwell

The decision was announced following a mail vote of the college board of trustees. He succeeds Dr. Donald Metz, who has resigned to become dean at Mid-America Nazarene College at Olathe, Kan.

Dr. Rothwell has been a member of the faculty since 1958. He was a professor of philosophy at Eastern Nazarene College from 1945 to 1958.

He is also a frequent revival and camp meeting speaker throughout the denomination, and attended the recent World Congress on Evangelism in Berlin.

There are nine faculty members in the division of religion and philosophy. The college offers a bachelor of arts degree with a major in religion, a master of arts degree with a religion major, and a two-year program leading to a certificate in Bible.

NEWS OF THE RELIGIOUS WORLD

Postal Increase Would Affect Church Costs

WASHINGTON, D.C. (EP)—If the proposed new rate increases for international mail are put into effect by the U.S. Post Office Department, religious and non-profit organizations mailing heavily to Canada and abroad will be hit hardest.

The January 14 edition of the *Federal Register* says a general increase of one cent per item, including mail transmitted under the publishers' second-class rate, is proposed. This would affect newspapers and magazines.

However, in the case of publishers sending magazines and the like to Canada, the increase would be much more severe. Under the Universal Postal Union Convention, last modified in 1964, mailers would no longer be afforded the option of bundling printed matter designated for a single city, thereby taking advantage of the bundled rate instead of the per-item rate.

British Catholic Leaves Church

LONDON (EP)—"I do not think that the claim the church makes as an institution rests upon any adequate Biblical and historical basis. I don't believe that the church is absolute, and I don't believe any more in papal infallibility. There is concern for authority at the expense of truth, as I am constantly shown by instances of the damage to persons by the workings of an impersonal and unfree system."

With these words Rev. Charles Davis at forty-three left the church he had served for twenty years. Shocked and dumbfounded, Roman Catholics in Great Britain were at a loss to explain the actions of a man many considered to be England's top theologian.

To add to the consternation of his associates, Father Davis announced that he would be married to an American Catholic, Florence Henderson, thirty-six, of Farmingdale, New York. She too plans to leave the church.

"I am marrying," Davis was quoted in *Time* magazine as saying, "to rebuild my life upon a personal love I can recognize as true and real, after a life surrounded in the church by so much that is, at best, irrelevant and at worst an obstacle to genuine human experience."

Pressure Increases on East German Church

BAD GODESBERG, Germany (EP)—Increasing pressures against churches in East Germany was reported here by Dr. Joachim Beckmann, head of the Evangelical Church in the Rhineland.

Speaking at the Rhineland Church's synod, the West German minister said "spectacular changes" have occurred in the last year in the Communist regime's policies toward churches.

He said that last year nearly all East German religious meetings were severely hampered by government authorities, and that the Evangelical Church in Germany (EKID) and its leaders and agencies have been subjected to growing attacks.

Bulletin—Rev. Venice E. Blacketer, sixty-two, pastor at Wilmington, Illinois, died January 28 following an operation which was seeking to correct internal injuries received when he was run over by a large piece of snow removal equipment. Dr. Mark R. Moore, Chicago Central District superintendent, conducted funeral services February 1. (Details to follow.)

Next Sunday's Lesson

By A. Elwood Sanner

The Forgiving Father (February 19)

Scripture: Luke 15 (Printed: Luke 15: 11-24)

Golden Text: Luke 19:10

What prompted the story of the prodigal son? Have we sometimes been guilty of placing limits on God's love?

This is a story of two sons. Perhaps typical of his age, the younger brother was brash, impulsive, wayward, wasteful—but, in the end, repentant. The older brother was a study in contrast: cautious, hardworking, dependable, frugal—but ugly in spirit.

This is also the story of a father—one father of two sons, whose love was broad enough to take in both.

The provocation

The moving story of the prodigal son becomes even more blessed when one considers the context: What prompted the parable of the lost son, as well as the parables of the lost sheep and the lost coin? It was the lovelessness of the Pharisees and the scribes. These official representatives of religion complained because tax collectors and sinners were attracted to Jesus and He to them. *They were setting limits on the love of God.*

In a culture where homes and hearts are so often blighted and bruised, we may well inquire of our souls whether there is as much joy in the church over the repentance of such lost men as there is in heaven.

The point

The story of the prodigal son has been the inspiration for numberless sermons and has often been set to music. It has a lilt, a depth of feeling that is ineffable. Nevertheless, the real point of the parable has often been blunted through a failure to see its true import.

The portrayal of the younger son, his impulsive prodigality and his penitent restoration, is only the background of the story. In the foreground is the older brother—diligent and reliable, but self-centered, bitter, and resentful. It is harder to rejoice with those who rejoice than to weep with those who weep!

But in the foreground also, and especially, stands the father, who loves both of his sons. If it was true that he welcomed his wandering, wicked son, it is also true that he entreated his proper, petulant son.

*There's a wideness in God's mercy
Like the wideness of the sea.*

The Answer Corner

Conducted by W. T. Purkiser, Editor

Don't you think the name of our church ought to be printed "Church of The Nazarene" instead of "Church of the Nazarene"? "The Nazarene" would be the most important Person Nazareth could ever claim as a resident, while "the Nazarene" might mean any citizen of Nazareth.

Really, it's a pretty subtle point, the effect of which would no doubt be quite lost on the vast majority of the people. It would also run against the accepted practices in capitalization of the definite article.

But your mention of it does underline the fact that our church name is the "Church of the Nazarene," not the Nazarene church—and the difference is

just exactly the one you point out, namely, the difference between any Nazarene and THE Nazarene.

For editorial and descriptive purposes, it may be permissible to speak of the Nazarene church. But in any formal use, we should take care to use the name properly: "Church of the Nazarene."

We have a dear pastor, and he is appreciated. But how do you explain the fact that he preaches a good, straightforward, soul-searching message in a ten-to-fifteen-minute period for our radio program each week, and every Sunday takes at least fifty minutes in each service. Our Wednesday prayer meeting is good, and he gives a good message in about fifteen minutes. Our attendance is on the decline, especially on Sunday nights.

Whatever I say in answer to a question as broad as this is probably wrong. But I remember Dr. J. B. Chapman saying in some of his preachers' meetings that he thought it would be a good thing if some preachers had to pay for their time in their pulpits just as they have to pay for it on radio.

Really, length alone is an inadequate measure for preaching. I've heard some short sermons that seemed long, and listened to some relatively long sermons

that seemed short.

While I would hate to put limits on the length of time a man should preach, perhaps all of us who occupy the pulpit could better watch our "terminal facilities." Preaching is not necessarily immortal simply because it seems eternal.

Truth may be diluted until it becomes tasteless. Or to use another comparison, a forty-five bullet will bring down the game better than a ball of cotton the same weight.

Is there any spiritual application for the lion and the honey referred to in the Book of Judges? One of my friends thinks that there is a spiritual application for everything written in the Scriptures. Am I being contrary or antagonistic if I do not go along with that?

If failing to go along with an exaggerated allegorizing of Scripture makes you contrary or antagonistic, then you have a lot of company in the contrary and antagonistic ranks.

Everything in the Bible has a meaning, but the best meaning is the plain and literal sense of the words taken in their context.

I have no objections to a person using such items as illustrations. But to say that what they are illustrating is what the passage was intended to teach is going much too far.

There is a vast difference between

history and allegory. History is the recital of events as they are understood to have occurred. Allegory is an artificially constructed tale in which each minute part has a meaning. John Bunyan's classic *Pilgrim's Progress* is an excellent example of an allegory.

But the complete point is missed when we begin to allegorize history. Then imagination runs riot, and there is no end to the wild ideas that emerge. We are always safer to take the Bible for what it says, and not to read into it what we imagine it says.

How old was David when he was anointed king?

According to II Samuel 5:4, he was thirty years old when he became king of Hebron. He was thirty-seven and one-half when he became king of the

whole nation. His total reign is given as forty years: seven and one-half years in Hebron, and thirty-three years over the entire people.

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